EW LINES MORE
For thee
ENGLAND
And for thy Lofty ones in thee,
And for all others of thine
IN HABITANTS,

n forth and sent abroad into the world, with two letters,
the comfort and consolation of the persecuted Church
God, and for the tribulated Flock in Christ, and mour-
ners amongst them, wheresoever they be.

e end the Children of Light, and all they that hunger and thirst, af-
righteousnes, may be comforted, and refreshed (in God) in the
idest and depth, of all their persecutions, tribulations, suffer-
ings, and afflictions, that they may yet meet withall, from
wicked, cruel and unreasonable men, who take delight to
crucifie the Lord of life, light, and Glory, a fresh, and as much as in them
lyeth to put him to open shame in his people.

a few lines for the wicked People, and powers of the World,
some wholsome Councel and good advice, given unto me, from the Lord God Al-
ighty, to give unto them, (especially unto the people, and powers of England,
Ireland, Scotland, Holland and Germany, where the name of God hath
been and is so emenently professed, and so great a reformation
pretended) that so they may all hearken unto, hear, and
obey, the voyce of God; and so live in love and
peace (out of persecution) and at last sit down
in the Kingdom of glory, with Abra-
ham, Isaac, and Iacob.

therefore, and pray (that can) that ye enter not into temptations, for a work of wonders, is
the Lord my God farther a doing in, and upon the Earth.

for all you Loftyons of the Earth that rebell against God, know that except you repent, you
shall likewise perrish, Luke 13. ver. 3. and 5.

And the Lord shall cut of all flattering lips (and) the tongue that speaketh proud things,
Psalm. 12. ver. the 3. as he hath hither to done.

1662 110. f. 133 (81

LEt this serve as a warning and as an invitation of love, for all people (great and small, high and loe, rich and poor, old and young, professors and prophane, to turn you all (that are not yet turned) unto the living God, for it is brought forth (to publique view) in its appointed season, and time, part whereof, is already fullfilled; and the remainder, is fullfilling apace, yee in our dayes, and age.

Watch therefore and pray (that can) that you enter not into temptation, for the Lord God Almighty hath not forgotten to be gracious, nor hath his compassions at any time, failed any of the sonnes and daughters of men, that have turned unto him, and walked, and abode in his light, life and doctrine.

And because some of you (in England*) &c. have misspent your precious time, in makeing a mock of sin. And have made an ill use of your stewardships, in the ill management of your affairs, so mercifully, friendly, and favourably put into your hands, therefore, is this (most principally) directed unto you, to let you know, that God is angry with you, and that he will (ere long) be avenged on you, for you in* England, *hath the Lord God began vvithall first: And there vvill the Lord* Jehovah *make his name famous, and everlastingly Glorious; also God hath, and vvill vvork vvonders there, as vvell as in other places, and none shall let, or say vvhat dost thou.*

Friends, be not angry, nor partial; vvhoever you be, that hear or read this; And be not deceived, God is not mocked, Gal. 6. ver. 7. *But in the light of the Lord* Jesus Christ, *see vvhither you have not almost sinned avvay your most precious time, and trifled away the dayes of your visitation, in all manner of excess: And for you that have not so spent your precious time, that Gods spirit hath not done striving in you, or vvith you (and you are not become as* Pharoahs.*) then turn you unto the light, within you, and obey the voice of God in you, for that is it, which vvill lead you into the living life, if you be found faithful to God for that light in you, vvhither you knovv, or believe in it, or no, is of God, & it is that in man, vvhich shevveth man, good and evil, and it vvill one day Judge you, and if*

you doe but a little consider, it will now shew you what you are.

And what you have been, and then, if you, or any of you, that have been, and are, abominable sinners, shall in the true light and sence of your conditions, cleave unto God, and forsake your sins, and all your abominable doings, then shall you soon know a curb to your lusts and wicked wills, and such of you, as shall thus truly turn unto God, and follow him, you shall quickly come to know, feel, and see, a bridle to your Tongues, and what it is to be made partakers of the glory of the Lord, in the Land of the living; for the living be they, that shall praise thee O God, when the dead (though alive) and them in the grave (though once never so mighty and great,) cannot, for the dead be they that shall hear the voyce of the Son of God, and they that hear, and obey God, shall live forever and ever, world without End, Amen.

And now my Friends (every where) Arise from the dead; and come forth, and sing, all ye that dwell in the dust, for God is Just, and the Avenger he is, of the cause of the innocent, who hath often times sealed the deliverance of his people unto mee; and I am sure that God is rode forth Conquerring, and to Conquer, all the world over, and to make a short work in righteousnesse, upon the Earth; And God it is, in Men, Women, and Children, (every where) that calleth them to a turning unto himselfe, and to repentance from dead works, and to a ceasing from sin, that so they may serve the living God in newnes of life, and walk uprightly before God, in true holinesse, peace and righteousnes, all the dayes of their lives, which many have promised God so to doe, in the dayes of their distresses, but some of them, have forgotten that, and so have sinned against light, as well now, as formerly, in runing a whoring after their own inventions, lusts, and immaginations &c. And thus they have and doe provoke the just and Jealous God, of Heaven and Earth, to wrath against them, who is not slack in justice, and judgment.

And therefore I plainly, tell you, who ever you are, that your going on in sin, have and will be your missery, & your not ceasing from persecution, superstition, sin, & Idolitry is that which have provoked the just and jealous God, to wrath, judgement, and indignation against you, I say, God is now, as well as of old, jealous of his name in the children of Men, *and his Glory. He will not give to graven immages, though many now adaies so do, (mark*

that.) For such do dayly persecute and afflicting the children of the most high God, (that God,) which heareth and answereth prayers, who hath heard and answered his people, and God the mighty Iehovah, hath diverted, as well as revealed many of your secret and bloody intents, and so he will do againe, and though you in England, and the potentates of the world, should yet make farther confedraeies, and decrees against the People and children of God (untill Gods decree, be accomplished) which you will do, yet know that God will, in spite, of you, and all the powers, and Priests of the Earth: execute his judgements written, which are herein declared.

And as for you the People and Powers in England &c. You have made strange idols, and acted contrary to your oaths, vows, promises, protestations, declarations, Letters, and proclamations, and thus have you hitherto dayly provoked God, by your neglecting to heare his voyce, and in contemning the word of God, which commeth out of the mouths of his sons and daughters.

Now thus have many of you in England, already discovered your selves in making Ship rack of faith, and of a good conscience, (which is a shame) for that will not in the least help to save you, in the day of Gods vengance, nor will your making havock of the people, and flock of God, do you the least good in the world, as to your preservation, and deliverance, when God shall make inquisition for true, Royall, and innocent blood; Though many of you, may be yet suffered to go on, in your Road, plotting, and designing, and others of you persecuting, killing, and imprisoning the children of light (a while longer) yet know, that God is, and will be just, who will call every one to an account for all his or their deeds done in the flesh, whither they be good or evill, and for you that oppress the seed of God in your own particulars also in others take heed of so doing, for in so doing, you have grieved persecuted, and smitten the just one, for which, Gods controversie hath been, and still is with you (that so do) for such things have been, and are grievous in Gods sight. And while you thus misuse your selves, and abuse others, you your selves defile the Temples of God, within you; for which the Lord God Almighty (if you so continue,) will you destroy, for it was written by the Prophets of old (as well as now.) Them will God destroy that defileth the Temples of God.

Woe woe woe therefore will be unto such as so doe, and now I am assured that Heaven and earth shal pass away, before one lot or tittle of Gods word, thus revealed, and spoken in and to mee shall fail, and as sure as the Lord liveth, there will that come upon many of you, in poore England &c. (of a sudden) that repent not, and turn not unto the living God, that will amaze you, and Astonish, and confound many elsewhere

and doe you all the world over, what you can, deliverance must, and shall come, unto the remnant of Iacob; and this the Eternall God, hath sealed unto me, with much of the manner, way, and method Thereof.

Therefore is this sent forth amongst you the sonnes and daughters of men, as another invitation, and warning, Believing, and knowing, that some thing els will (Ere long) follow, wherein the wickednes of the wicked in England. &c. will be further discovered, and laid open, with a farther demonstration of the mystery of things, and for what the judgements of God have been executed, and are executing upon the inhabitants of the whole Earth. And in the mean time, be still, all ye children of light, and mourners in Sion, for God seeth, & beholdeth your conditions, & will deliver you.

And now rejoyce in God all you (that can) and in the Lord Jehovah, make melody in your hearts, when you see this; I say againe in the strength of the Lord God, rejoyce, for the Lord Jehovah is nigh at hand, to judgment, and for it, he is worthy of all prayse, glory, and honour, now hence forth and for evermore Amen; let our conditions be what they will, out of sin.

Feare not therefore little flock: for it is our fathers good will and pleasure to give unto us the Kingdome, that fadeth not away. That Kingdome, which cannot be removed, its as mount Sion.

And as for the mockers, scorners, scoffers, persecuters, plotters, blood suckers &c. a sad and black day is come, and coming upon you, as well as a day of redemption and deliverance (in God, for Gods poore dispised and innocent people) the sight whereof from God, hath often times made me to rejoyce, with joy unspeakable, and full of glory. And to water my pillow (many a time) with tears of joy, also the lamentation and mourning (from God) that I have been made to take up, for thee, and for thine inhabitants (O poor England &c.) have been more then I shall, at present perticulerly expreß, for some of your destructions, will be little inferiour unto that of Sodom, Gomoroah, and Jerusalem.

Friends, you in England (not long a go,) were a field of blood since that, your mercies have been great, ye as great, as ever any peoples, nations, Kings, or Kingdomes was, and you in England may be said to be a people and land, flowing with milk and hony; Though many of you, now there, have (viz) spent Gods creatures, upon your lusts. &c.

O how evilly, and unjustly have you requited the Lord God for all his mercies, to you wards, and how evilly have you (in England Ireland, and Scotland

Scotland. (*and else where*) *intreated Gods poor and innocent people, let the God of heaven and earth, and all sober people, (unto whom I do Appeal) be judg, yea and the witnes of God in your selves, and in the consciences of all men, yea in the wickedest, and vildest men that are, for that, (if not seared), will speak. And now take heed of lusting, revenge, lying, hardnes of heart, and unbelief, for that will carry you, the children of men, into confusion &c. and make you that yield thereunto, to run, farther and farther, from the living God, into sinne, untill you are seared, and wholy given over unto destruction, (Mark that,)*

Againe take heed all you professors, as well as prophane, for there is yet a great fault amongst you all: your yee, is not yee, nor is your nay, nay, therfore is God angry with you, and displeased at your doings; ye at the evill of your doings, and practices.

Friends, this is plain dealings with the Children of men, and Counsell for a King, as well as for a Bagger, much of it, being from the Lord God, through a poor Earthen vessel, and one that is a servant of Jehovah, *whois Redeemed from death, to life, by the power and Spirit of* God, *in the blood of* Jesus: *who subscribes. himselfe, your Friend.*

Emmanuel Israelite.
Which by Interpretation, is God with me, God with us, in whom there is no guile.

A letter of Comfort and conſolation unto the Whole flock of Chriſt, whereſoever they be.

Dearely beloved:

AByde ſtedfaſt in mount Sion; for they that ſo do, ſhall never be removed, for the Church in God, is the ground and piller of truth: from whence I am moved of the Lord God everlaſting, to write a few lines unto you, And to the whole Iſrael of God, and though I have a long time forborne it, and have as it were ſtrugled againſt it, yet my life and love is with you, and amongſt you, all the world over, and in the Eternall light and love of God, do I dearly ſalute you all.

Friends, your lives in God, are a joy, and refreshing unto me, even in the mideſt of all that unhumane, and unreaſonable dealings, that you do, And vvee may, yet farther meet vvith all, in this preſent evill earthly vvorld, from cruel, marciles, and unreaſonable men, vvho have no mercy.

Therefore, O Lord God everlaſting, keep us thy babes and lambs and preſerve us pure, that ſo our offrings unto thee (may be as they are, vvhen thou calleſt for them) a continual ſvveet ſavour, for in thy life do vve live, and in it, is our unity.

O Lord our all is offred up unto thee. Thou art our Saviour, Redeemer, and deliverer, vve are thy people and heritage, plead thou therefore (O Lord,) thine ovvn cauſe, vvhich thou haſt ingaged us in; vve muſt die. And becauſe thou liveſt, doe vvee therefore live vvith and in thee, and ſo ſhall vvee do, novv and for ever and ever, vvorld vvithout end.

And novv vvhile vve are here, & do cary about in us, a body of clay, let us in the life, light, povver, and ſtrength of God, be ever doing our Fathers vvill, and as much good on earth as vve can; All fleſh is as graſs, and fadeth avvay, our ſtrength is to ſit ſtill; God is vvith us, and in us, of a truth, and he vvill deliver us I am ſure.

Look not out therefore any of you, O my dear friends, brethren, and ſiſters: But ſinke dovvn, ſinke dovvn into the depth of the Lord God of life, and therein ſtand ſtedfaſt, and plead in and vvith him, for

for as God hath, so vvill he assuredly here and answer (his people) and deliver us, and confound our enemies, as he did of Old.

For the Prayers, Sighs, Grones, Suplications, Cries, Tears, and oppressions of the poor, and innocent; have ofttен gon up unto the Almighty, and they do dayly reach to heaven, and God is come, and coming down to deliver us, his people, and to save us, in the midest of all our tribulations; God is risen to plead our cause. Be therefore valiant in the Lord, strong, and of a good couradge; so fare yee well yours in truth: *Emmanuel Israeliete.*

Friends and Brethren, this inclosed have laine (some part of it) as a thing lost, buried, & hid for some time (as you may see,) but it is now come to light againe; And is sent unto you.

Therefore do with it, O Lord God of hosts, as seemeth good in thine own eyes, thy seerets (O Lord of Hosts,) & God of Life, are with them that feare thee, and thy wisdom is given unto thy chosen ones, to direct them; the Spirit of the Almighty is free in his people, that walk and abyde in his light; to counsell, guide, lead, teach, and direct them, in all their wayes and undertakings for God, and as you find freedom in the Eternall Spirit; so let this be done with all; Either to imbrace it; or not, Friends, I am and shall be (in the Lord) a fellow feeler and sympathizer with you, in what so ever you do, and suffer, for the Lord; for in God alone, is our victory, over all; in which victory, let us stand, triumph and rejoyce, and therein shall we trample on and tread under foot, our greatest Enemies, yee Sathan, the Father of them all.

And as it is written, so shall it be, the last enemy that shall be destroyed is death, and vvhen our vvorke is done, vvee must goe from hence, and vvee shall be changed; (but not dye) and that in a moment and twinckling of an Eye.

And in the unchangable God, dearely beloved Brethren, doe I dearly salute you, and remain, your friend and Brother, in the unity of the eternall Spirit, and life of God, vvhere I shall for ever be and remaine, your Friend, yee and a Friend to publicans, and sinners.

poscript.

Friends Golden snares and bayts are laid, and laying for you to lift you up, out of the deapth, Holiness, and vvisdom, of the most high,

even vvhile the flesh and the lusts therein, doe fortine, and fit it selfe, for your bodily destruction.

Abyde still therefore in the dominion of God, and he vvill not only give you to see, vvhat is a doing on earth against you; but vvhat he is also a doing in heaven, for your preservation and deliverance, vvhich is, and must be in God, over all.

That being unto God a dayly delight, and a joy, for God in us, is and vvill be, (unto them that love us not) a burthensome stone that vvill fall upon our enemies, and breake them in peices, and grind them to povvder, vvithout our using of any Carnall vveapons.

O live therefore the life that's everlasting, and abyde in it, for therein shall you Raign over all that is evil, for ever and ever.

And novv let none make us affraid, for vvhen any do let in fear, that bringeth the righteous into snares.

Be therefore terrifyed in nothing, for you are Gods, and God is yours, to his everlasting praise doe I speake it, and rest.

Your Friend, Emmanuel Israelite.

Letter for the perſecuted Church in God, and for the tribulated flock of Chriſt where ſoever they bee, and for the mourners amongſt them.

O Sonnes, and Daughters, of Sion, lift up your hearts, heads, and hands, unto the holy Lord, God, Almighty, and in his pure and everlaſting life, light, power, and ſtrength, crie aloud, day and night, unto the moſt high, for the holy, and righteous God, is Jealous of his name in you, and bleſſed are all they that are not offended in him, and are not at eaſe in Sion, while there are any mourners therein.

And if it be ſo with any of you, as I know and believe it is, that many of you are already entred into your reſt, as God is entred into his reſt, then ſhall your worke, and Labour of love in the Lord not be in vaine, but it will be taken notice of, and accepted of by the Lord, and then ſhall you be more, and oftener in the ſervice of the living God, then ever, as I hope, and believe you will be, and you (that can), forget not the Angell *Gabriel*, whoſe work and ſervice is not unknowne; Oh watchmen, watchmen, what of the night, lets give our God, no reſt, untill he hath brought up all the mourners in Sion, unto a continuall rejoycing, in the one eternall, and everlaſting unity, where there is nothing but the unutterable Ioys of heaven, and that in the cloſeſt, hardeſt and moſt dificult ſervice (for the living God) that is, Oh my Friends, the battell is ours all ready, onely our Father is, will, and muſt be, ſupream head and Governour.

And therefore he will be ſought unto (night and day) by the houſe of Iſrael, and by every individuall member therein, watch therefore in God, and in him, let us always pray and ever more rejoyce, and now take heed all ye my dear Friends, Bretheren, and Siſters, of negligence, and of ſlothfullneſſe, in buſineſs, and of drawing back from the ſervice of the living God, into wayes of ſin and perdition, for if any ſo doe, the Lords ſoule will have no pleaſure in them; Therefore have a care my deare Friends and ſo run, that you may obtaine, for there is a victory (but it is in God) in which victory; there is a conqueſt over ſin, death, hell, and the grave, and a continuall living in, and an Abyding with God, as in the begining, yee and in a more unutterable, and glorious ſtate then Paradice, O my tongue cannot declare the glory, endleſneſs and unutterableneſſe thereof, The whole is the glory of God; and that through mercy I have, and doe injoy a meaſure off, and had I the tongue of men, and Angels, I were not able to declare the whole; its endleſs, and Fathomleſs, yea its paſt finding out; But the babe of glory, (thats faithfull) ſhall live in, and abide in it, here, and for ever, world without end.

And in this life, is the glory, honour, and renown, that God will cloath his withall, and in time, he will make all his as the Lillie, which doth neither toyle nor ſpin; but yet doth grow up and Proſper; Oh what ſhall I ſay, my tongue is not able to expreſs the infinit glory that is in God for all them that love, and fear, his holy & glorïous name, and now the burthen that I have on me for the whole creations deliverance, is unknown for my bowels and all that is within mee, do earn after, yee after all them that do hunger and thirſt after the righteouſneſs of the living God, that ſo they may all be brought into the knowledge, and enjoyment of the one onely true way, and into that sheepe fold (vvhich is the light Chriſt) vvhich leadeth into the life of God, thats Eternall immortall, and everlaſting, for God is the vvay, the truth, and the life.

also there is a care, in mee that none be lost, and a sympathy and fellow feeling in me of some, that through negligence &c. are apt to draw back from the service of the living God, in the sence and feeling thereof, God hath inclined my heart, and moved me to write these Letters &c. and commanded me to send them forth amongst you, the sonnes and daughters of men, that so your rejoycing may be in the Lord, over all.

Friends, these are dayes of tryalls, and of Winnowings, and siftings, that so the Temples of God may be made clean, and may no more be defiled, nor any Mony-changers suffered to dwell, or abide therein, for all that defileth the Temples of God, must be whipped, and scourged out, for, that will God destroy, yea all that letteth must be taken out of the way, also all that worketh, or maketh a lie, for greedy gain, and filthy lucre; That so God may be (as he is) all and in all, unto them that truly know, love, feele, and feare, his holy, blessed, and glorious name.

Therefore my deare friends, Brethren, and Sisters, and all others that would be accounted Christians, learn to know, and do the will of God, which is Sanctification in the cross, unto all that is not of God.

And now let all such as professe themselves to be wisdoms children, walk in the light, in all things, as he (to wit) Christ, is in the light, that so you may all Iustifie wisdom, and thereby, manifest your selves to be the children of the most high, in deed, and in truth, Christians indeed, like God, and Christ.

Then shall the mouth of iniquitie be stopt, & you shall see, feel, and know God, exalted, and exalting himselfe in you, over all that's humane, and setting himself in you, upon the top of all mountaines; And then shall you know, feel, and see, God reigning, and ruling in, and over you, his temples (not made with hands) for ever and ever, also you shall then know him to lead, guid, govern, teach, and direct you, in every thing you doe; distinct, from Satan, and then Satans workes will be known unto you, as they are unto God; a Loathing, and an Abomination.

And though as yet, some of you have not known, witnessed, nor felt God, so to reign and rule &c. in and over you, yet God will, in patience posess your soules; Therefore in the light of God, (say I, againe) wait and be still, that at all times you may know, and heare the voyce of God in you, from Satans; and feel the power of God in you, that resisteth evill, and the Appearances, and motiones, thereof, for that onely, will make the evill one to flie; It's God *Emmanuel*, God with, and in us.

Then shall you be kept alive in God, and in perfect peace whose mindes are stayed on thee, O God of life light, strengh, power, and glory, yee in that peace (and dominion over all deceit) that passeth all understanding, which will continually keep your hearts and mindes alive, in the knowledg and love of God, Amen. so fare ye well.

This Letter was written the latter end of the Sixth moneth 1662. *and sent from farre; with the rest of these things into*
England.

From him thats yours, in him thats ever lasting, God blessed for ever and ever, world without end, Amen.

Emmanuel Israelite,
The name of the Lord (is now, as well as of old) a strong Tower, the Righteous flye into it, and are safe.

Few Lines more for thee O England, *and for thy lofty ones in thee, and for all others, of thine inhabitants, alſo for the inhabitants of the whole Earth.*

Friends.

THe Lord God Almighty, hath in theſe latter days, raiſed up *Prophets* as of Old, to tell you, and to foretell you, what have, and vvill befall you, as it hath befallen them, that vvent before you, yet many of you that are now alive, (and in power) will not hear, nor believe them, no more then they would, that went before you, nor vvill you obey the word of the living God, nor hearken too, nor hear his voice, as you ought to do, but you will harden your hearts, as they of Old did (in the wilderneſſe,) vvhen your Fathers tempted him.

But becauſe many of you novv in *England*, and Elſe-where, will not believe the word of the Lord, out of the mouthes; of his ſervants and *Prophets*; but are Curious and unbelieving, what the *Prophets* and ſervants of the Lord, have already ſaid unto you, ſhould come.

Therefore hath the Lord God Almighty ſuffered ſignes, miracles, and wonders, upon the Earth, and in the Ayre, both lying ones, and true, and all this is to convince you, that are unbelievers, of the great Judgments of the Lord God, that are nigh at hand, come, and coming, amongſt, and upon you the Inhabitants of the Earth.

And as *Nebuchadnezzer*, *Belshazzer*, and *Darius*, Kings of *Babylon* did, even ſo have ſome great ones amongſt you in *England* done (viz.) ſent for *Aſtrologers*, *Southſayers*, *Socerers*, and *Magitians*, *Wiſemen &c.* to come unto you, commanding them, to tell you the meaning of thoſe ſtrange, and wonderfull *Appearances*, and *Apparitions* that have been ſeen (by many), upon the Earth, and in the Ayre, in *England*, and *Wales*, and Elſe-where; But when the *Magitians*, *Southſayers*, *Socerers*, and *Aſtrologers*, *Wiſemen*, (ſo called) could not tell theſe Kings the meaning of thoſe wonderfull things, that had then appeared, though they were ſent for, on purpoſe to tell them, the meaning, and interpretation of their Viſions and Dreames, alſo to read and interpret, the ſtrange vvritting, that had appeared, and to tell them

them the meaning thereof; But when those *Wise-men* that the King sent for, could not Read the writting, nor tell King *Nebuchadnezzar* the interpretation of his Visions and Dreams.

Then was the *Prophet Daniel* spoken of, after which, the King commanded the Captain to fetch *Daniel* unto him, and when *Daniel* came before the King *Nebuchadnezzar*, then said the King, thou art greatly beloved of God, tell me therefore, (if thou canst,) the meaning and interpretation of those Dreams and Visions of the night, which have appeared unto me, also read the writting, and tell me the meaning thereof.

Now (mark) *Daniel* was not hasty to answer the King in these things; nor was hee, though a *Prophet* of God and filled with the Spirit of the holy God) swift in speaking unto this great King, nor did the *Prophet*, when he did speak, tell the King any thing, but the truth, and that which God gave him a perfect and cleare sight of, and then, with holy booldness (in no small authority) did *Daniel* tell the King, the meaning and the interpretation of the whole matter.

Farther *Daniel* spake of great and wonderfull things that God had then given him to behold and see; But neither the King, councellers, preists, nor subjects understood him, nor do very many unto this day;

This *Prophet* of God, was then had in great Esteem by the King, for that of God which was manifested, by him; in so much that *Darius* highly promoted, and greatly Esteemed him; & so did all save the evell and wicked *Priests*, *Counsellers*, and *People*, such wicked ones, as had before instigated King *Nebuchadnezzer*, to throw *Shadrach*, *Meshach*, and *Abednego*, into the fiery furnace, only for their speaking the truth unto all, (to wit) to the *People*, *Priests*, *Counsellers*, and *Kings*;

Now take notice and see; where any, of those sad things had ever come upon those great Kings of *Babylon*; had they not suffered the Children of the most high God, to have been so wickedly abused, as they were;

But God is just, and a recompencer of every one according to his, or their deeds done in the flesh; whither they be good or evill, for Kings or Emperours must, not thinke to escape the just hand of God, though they may be above law, and out of the reach of man.

And

a juſt recompence of reward; ye an exemplary one, doth God uſually render unto every man that turneth not to him (in time) & ſuch was *Belshazzars* reward, for while he was Drinking wine in Booles, to the confuſion of the God of the children of light, his Kingdome was taken from him, (mark that) And after him, ſucceeded King *Darius*, who had *Daniel* the *Prophet* in very great Eſteem, yet how wickedly did, *Darius* and his evil counſellers Act, in making a Law, that none ſhould (for forty daies pray, for any thing) ſave unto the King, and unto this decree, did *Darius* unwiſely ſigne, and when he had ſo inconſidratly ſigned, that Law, and decree, (Marke and ſee) what followed, They threw *Daniel* the *Prophet* into the Lyons Den, onely for praying unto the God of light.

And hath not this been the wicked practices of the Kings, Counſels, prieſts, and powers of the Earth, unto this day; Yes, yes. it hath.

And no ſooner at any time, when light hath ſprang up, and broke forth, and God raiſed up *Prophets* and *People* unto himſelfe, then the powers of the Earth, both Kings *Prieſts* and Rulors, yea and ſoldiers too; have combyned together, and taken counſel, of the evill one, and one of another, and thereupon they have made decrees and lawes, to throw in to holes, and dens, and to ſtone, kill, burne, hang, frye, broile, banish, and to deſtroy the *Prophets*, yee the true *Prophets*, children of light, who have not proveſied, lyes in the Name of Ieſus (but truth,) nor have they divined for mony, nor preached for hire, nor for filthy Luker and Gayne, as perſecutors, and blood-ſuckers, belly-gods, and blind guides, do uſe to do, Who do greedily ſeek at this very day and time, to devoure the flock of Chriſt; ye the true and lively flock and followers of God and Chriſt.

Now is there not very great need, and neceſſity, that you the people, and powers of the Earth, ſhould be put in mind of theſe things;

Leaſt you ſhould poſt altogether into blood, miſery, and confuſion, and many of you goe headlong to Hell; for ſuch Prieſt, ſuch a ~~king~~ and People.

Be therefore warned & intreated once more, you that Rule over men, to be juſt, loving, tender, kind, & merciful; for the merciful, ſhall find mercy, and they that rule over men, ſhould, and ought to be juſt, and for the praiſe of them that do well, and for the punishment of evill doers; leaſt God ſmite you with his ſevere rod, and judgements, before you are willing, or are prepared for it.

And now you that rule for God, labour to feel the bleſſing, in well doing; and to ſee how many have ſuffered before your faces, for evill doing, and you that are in adverſity, as well as they that are in proſperity, Conſider, I beſeech you, what God requireth at your hands; alſo what he is now doing upon the Earth.

O that it might not be laid any more to your charge (you mighty and powerful men) the neglecting of your duties, when you have had power enough in your hands to do good, that then you have not done it. (But evill,) and thus evilly have you requited God for all his kindneſs, love & mercies, goodneſs, and good will, towards you.

Friends, have not ſome in theſe dayes bin beaten with many ſtripes, and how can you your ſelves think to eſcape the hand, and juſt Judgments of the Lord God; ſure you cannot Eſcape them. for Gods hand is ſtretching out againſt you

Therefore all yee children of men, learn to know that God is good to Iſrael, and unto them that are of a pure and upright heart, for a witneſs, yee a ſwift witneſs he is, and will be, againſt the evil ones Eſpecially againſt the lofty ones of the Earth, that worke iniquity.

And

And novv unto you, O *People*, *Prieſts*, *Kings*, and *Rulers*, that have been in *England* vvithin this 20 years laſt paſt, & are now there.

Query, Whither you have not found that to be true, vvhich the *Prophets* have ſpoken off, and foretold you, vvhat vvould come.

And as ſure as that is come, vvhich is already paſt, ſo ſure vvill the remainder of this Propheſy, be fullfilled, and Heaven and Earth ſhall paſs avvay before one Jot or tittle of theſe things ſhall faile; for ſuch hath the Lord God Almighty rayſed up in the mideſt of you, in theſe latter dayes, that have told you, & fore told you (from God) vvhat vvould come, and vvhat is coming amongſt you, and upon you, and out of the mouthes of babes and ſucklings, vvill God perfect his prayes, for through ſuch, hath the Lord God Almighty often ſpoken, to the former *Powers*, *Prieſts*, and *People*, of *England*, &c. As vvell as unto you; And unto you the *Powers*, *Prieſts*, & *People*, of *Eng.* (that now are) hath God ſpoken theſe things; that are come, and coming, upon you, and vvhilſt Gods judgements are upon the earth, the inhabitants thereof, ſhould, and ought, to learn righteouſneſſe; for the Lord God hath ſent you in this ages, as vvell as them in other ages, many vvarnings by his ſervants the *Prophets*, though you the *Prieſts*, *Powers*, and *People* of the Earth, have not heeded them as you ought to do (mark that) as vvell as vvhat follovveth.

For novv the Father of faithfullneſſe, (God) hath made, and is making good his vvord ſpoken by his *Prophets* of Old, (to vvit) that old Men ſhould dreame dreames, alſo that young men ſhould ſee viſions, and that God vvould in the latter dayes, povver forth his Spirit aboundantly upon his Sonnes and Daughters, and inable, both Sons and hand-Mayds, to *Propheſie*, ſpeak, and vvrite, alſo that ſome in ſeeing, ſhould not ſee, and in hearing, they ſhould not underſtand, & as God the Father of faithfullnes, hath ſpoken, ſo hath he made good his word ſpoken in all ages, and as God did of old ſpeak in & unto his ſervants the *Prophets*, even ſo hath, & did he ſpeak, in & to me, (at ſundry places,) and at ſeveral times in this latter age (in theſe particulers) to wit, in ſpeaking to, & in foreſhewing me, the dovvnfall of the old *King of England*, *Charles the Firſt*, and many great ones more, the Rice and Fall of the *Cromwels*, the ruine of the *Parliament* and

Army

Army telling them hovv often God vvould have gathered them to himſelf; even as a Henn gathereth her chickings, but they vvould not.

Novv marke and ſee vvhat followed thereupon, nothing ſay I, but deſtruction.

And as the High-Prieſts, Scribes and Phariſes did, even ſo have ſome latly done in *England*, I ſay they have given up the innocent People of God, into the hands of Rulers, and rude People, to be hardly dealt vvith all.

Such vvere they that Crucified and killed Chriſt, as had joyned themſelves unto idols, and vvere vvedded there unto, and reſolved they vvere, to goe on in there idolletry and vvill vvorshlp, untill God came dovvne vvith his ſevere judgments upon them.

And though the vvicked may doe vvickedly for a vvhile, in labouring to keepe the ignorant, and ſimple People in ſin, ſuperſtition and idolletry, ye and in blindneſs and darkneſs, &c. Yet knovv that God vvill not allvvays be ſo mocked.

Therefore frends take heed all you that drive on ſo *Iehu*-like, in perſecuting the People and Children of God: for it vvas once vvritten from the Spirit of the holy God, that the Rod of the vvicked ſhould not allvvayes reſt upon the back of the righteous, (mark that.)

For vvhoſoever they be that have yet (in this latter age) gone about to Lord it over Gods heritage, and thereupon, have perſecuted and ſmitten the Babes, Lambs, and little ones, Children of Light, and they that have thereby had thoughts to vveary out the Saints and children of the moſt High God, they have hither to been broken, and have broken one another to pieces, and many of them that ſo did, are allready ground to povvder.

O vvicked Generation of vipers, that have in all ages thus riſen up againſt God, and his povver, life, light, and truth, made manifeſt in Gods people, have you not been often vvarned to fly from the vvrath to come, (by the Prophets,) and have you not been deſired to deciſt from your bloody and cruel, intentions, and from the evill of your vvays, in killing and Crucifiing the Lord of life, light, and glory, a freſh, and of puting him to open ſhame, againe, and

againe,

againe in his People, and have you not been warned to fly from such abominations as these; and to seek reconciliation with God, and Man, yee with God and good men, while you have a day and time, and not to destroy such as feare the Lord; but it seems you will not stay your hearts in God, nor restrain your hands from blood; cruelty, persecution and so forth: But you will fight against the witness of God, in your selves, and others, and so forget the sure mercies of *David*; untill the judgments of the Lord God almighty overtake you, againe.

Friends, have not you the Backsliders in heart, every where, been the greatest persecutors, you that of old promised better things then these, and have not you the Backsliders in heart been filled with your own ways; and have you not often times been confused & (as it were) confounded, with the wicked devices of your own hearts, in almost every thing, and have you in these last 20 years Revolutions learned no more, no better things then these, have your persecutions and suffrings taught yõu no more good yet, what think you, will become of you, while you are thus found fighters against God; and the mercies that you have had; what will become of you that think to eat up Gods children like Bread, and to scatter, & drive, his flock upon the Mountains by your wolfuish actions towards them, as if they were not creatures of Gods own making, or your fellow creatures.

Give over your persecution in time I pray you, least (at last) you dig a pit, and be buried therein your selves;

And now O Lord passe by the innocent blood that hath been allready spilt in poor *Ireland*, *England*, and *Scotland*, O how did the bloody *Papists* at the first Rip up the poore *Protestant* Women great with child, in many places in poore *Ireland*, and all from the instigation of Sathan and the Blood-sucking *Priests*; who pretended for a moderate *Episcopal Clergy* there, such were they that had a hand in that Bloody Massacre, at the beginning of the late Warre in that place, and in *Englands* former, and latter Martyrdoms.

Be now therefore convinced of your sins in time, and learn to know that God [redacted] have the hearts of Kings as well as Rulers and People, in his own hands. Therefore O Lord of Hosts

turne

turne the hearts of Kings as well Rulers and People if it be thy vvill, that so they may in time, come and stoop unto they Septer, for all the powers on Earth must come and bring their glory and honour unto God, or else they vvill Perish. For ever and ever.

For novv the hand of the Lord God Almighty is stretched forth over all, and none can hinder God, from makeing good his ovvne decree, revealed & sealed unto mee, (vvhich in the General is) that he will breake all the Kingdoms, and People of the Earth in pieces, that vvill not have Christ to Rule in and over them; the mouth of the Lord off Hosts hath spoken it unto me.

O Remember, remember, therefore all ye Sons and Daughters of men, yee that drink Wine in Boules; and go on in your forgetfullness of God and his mercies, you that sport your selves in your ovvn lusts, yee in the lust of your mindes, the lust of the Eye, and the pride of life, vvhich is the flesh, the World and the divell, I say remember that *Tophat* vvas prepared of old for such, yee for the Rebellious and disobedient, though they were never so mighty and great; and novv learn to knovv that God the Lord of Hosts, is no respector of Persons, and for *Bishops*, that are not as the *Bishops*, spoken off in the Scriptures of truth (vvere) They are a loathing and an abomination unto God, for such God hath allready spevved out of his mouth, and so vvill he do again.

And for all you that are novv in prosperitie, take heed, least that glory you novv have, be stayned againe, by your slaying more of Gods poor Babes, and Lambs, and Sheepe, of our Fathers pasture.

O that ever fulness of bread, and plenty, should cause great men so to forget God; and that ever Gods goodness and mercie, should so puffe up men; as it hath novv in this generation done, many vvho not long agoe, had scarce Bread to eat, or Garments to put on.

Verily friends, vvhosoever you be, that vvill not turn to the light, and living God, but vvill goe on in your sins, & abyde in your filthiness, both of Flesh and Spirit, God vvill judge you, and at last destroy you.

Your idols, Temples, cannot, nor shall not save you: the decree of God is gon forth and sealed against such as vvorship idols, and vvill not turn unto him.

And for you that vvill, and doe but truly turne from the evill of your vvays, and come unto God, God vvill love and imbrace you, in his everlasting armes of kindnes, and cover you as vvith a garment, and then you shall by little and little, see the glory of God in the Land of the living, and perhaps you shall, as others have done before you, see Gods wonders in the deep, for so did King *David*, vvho after his great abominations, and turning unto God again, and so have some others done after there returne unto God their maker, insomuch that their whole lives have been lives of hearty sorrow, and of everlasting praises. And such can never sufficiently nor enough admire God; and as *David* saith in the 107. *Psalme*. so say I.

O That the Children of men would but admire God for his vvonderfull works, done unto (and amongst) the Children of men. And in the conclusion of that *Psalm*, the writer thereof saith. *Who so is vvise, let them observe these things, and they shall see the loving kindness of the* Lord, And so say I; though they be Kings. And when God shall raise up such a King to beare rule amongst any people; let it be where it will, the Lord God of heaven and earth will bless and prosper such a one, while he shall faithfully continue and abide in God, and then all his works and undertakeings (for God on Earth) shall prosper, and such a King shall be blessed for ever and ever.

And then none can nor shall make such a one affraid, for if he doth well, who then shall harm him, but if he doth evill, (while he so doth) sin will continue, and lie at his doore; yee at Kings doors, as well as at others.

For such as wee sovve, such usually do we reap, yee some times double and what measure men meet, it is usualy measured unto them again.

Therefore, leave off all your Idoll-Gods for shame, all ye Kings and pretended Christians, leave of say I, all you High priests your superstitions, Cerimonies, Surplisces, Pipes, singing-boyes, and sursingles, for they are all a loathing, and an abomination unto God, plaine down right Popery against which the vvitness of God is gone forth.

And now take heed, I pray and beseech all you Kings, Priests and People of the Earth (for the Lord sake,) of praying, or singing out of the Spirit of God; for that is but a deceiving of your selves, and others; that

that is a mocking of God, and whither you see it, or believe it, or no, it is so, and where you will hear or forbear, it is all a case; for Gods word and witness is, true and it will (in his owne time) prove so; and you the powers of the Earth shall assuredly know, and feel it, so to be.

And for you that scoffe at the light, you Ignorantly, or knowingly, scoffe at that vvhich; you live & move by, for by the light all men have their moving living and being, even while they dvvell in darkness, and in the shadovv of death, & do doe the deceivers vvork, upon the Earth, for light hath shined in darknes but the darknes comprehendeth it not.

Take heed therefore and bevvare of Gods heavie judgments, all you that laugh and scoffe, at Gods people (that vvalk in God, & are turned to the light,) and at their praying in the Spirit, or by the spirit, for such their have been, and novv are, that have been, and are, vvhole days in the Spirit, yee and nights too, vvhom the Lord God of Heaven and Earth, hath heard and answvered. And though you the povvers of the Earth, should combine altogether, and make never so many decrees against such a praying People as *Daniel* the *Prophet*, &c. vvas, yet they vvill (vvhile they have life) pray; as *Daniel* did, and some such, do certainly knovv, that God vvill at last break all your cords in sunder, and in the mean time preserve them.

And novv vvhile you the povvers of the Earth doe make such lavvs and decrees against Gods, praying Spirit, in man: the mouth of the Lord of Hosts vvill be against you, I say in God, that God hath determined that his People must, and shall pray unto him in the Spirit, yee and vvorship him in the Spirit, and honour him, and all men in the Spirit; for God himselfe is head over all, yee over all principallities, and povvers, and Spirituall vvickedness in high places, and thus God hath, and vvill rebuke Kings for his ovvn and Peoples sake: the mouth of the Lord of Hosts, hath spoken it.

And novv the God and Father of our Lord Iesus Christ, and in him our Father, hath required commanded, and inabled us, [redacted] to pray against Spirítual vvickedness in high places, and for all them that are in Authority over us, that so (under them) vve may live a godly and peaceable life, vvhich vvee the People of God doe, and shall doe.

Farther, I am sure that God hath novv made some of his People vvatchmen in Israel, vvhom he hath commanded, and requi-

ed to give him no reſt, untill he hath made *Ieruſalem* the praiſe of the vvhole Earth: And thís the Lord our righteouſneſs, who is life, light, povver, and glory: hath rayſed up *Prophets*, and children, unto himſelfe to pray unto him in the ſpirit, more or leſſe day & night, for the accomplishment of theſe things, and for the fullfilling of his vvord, and decree revealed, ſpoken and promiſed unto us, that ſo Kings might become Nurſſing Fathers, and Queens Nurſſing Mothers, unto the Saints and People of God, for ſure I am, that ſuch Kings and Rulers (vvhile on Earth) would be for the praiſe of them that do vvell, and for the punishment, of ſuch as do evill, I ſay, ſuch as doe inqiuity, and ſpend Gods good creatures in drunkeneſs, and in all manner of exceſs of riot, God vvill punish, though they be never ſo great, for uſualy ſuch doe ſtuddie on their Beds of dovvn, & in other places, hovv they may feed the delight of their eyes the luſt of their minds & pride of there lifs, even to the maintaining of the pride of life, in al manner of vvhordoms, both Spirituall, and carnall: the vvhich (I am ſure,) God is highly diſpleaſed at, and greatlie againſt, and for ſuch doings together, vvith the blood of the Saints.

[redacted] our God hath yet a greater controverſie vvith the ſons, and daughters of men, then ever, the dreadfullneſs and terribleneſs thereof, vvhen (in God) I have beheld it, hath often times made me to tremble, ye and to fall dovvn before his holy preſence, and to vvorship his holy name, and to implore, and humbly to beg and beſeech him, that he vvould paſs ſuch great iniquites by, if it vvere his vvill. But I finde no anſvver as yet from God, that he vvill ſo do, but I ſee the hand and judgments of the great God, ſtill ſtretched out, and haſting over all the Inhabitants of the Earth.

And as for thee, *O England*, vvith thy great Cities and Tovvns likned have they been unto mee, to great and little *Babylon*.

I ſay unto you that have ſlain, miſuſed, and often abuſed, and evilly [redacted] many of Gods dear People, his ſervants, and *Prophets*, yea his true *Prophets*, and children of the light, I ſay unto you, you have often times throvvn many of them into Priſons, Holes, and Dungeons vvhere vvicked perſons have been, vvho have miſuſed the inocent, even unto Death, and many have been killed by reaſon of ſuch ill uſage.

And

And have n[illegible], or some of you the High-Priests, Kings, and Rulers of the Earth, been the cause of all your own, & the people misseries in the shedi[illegible]g of innocent blood, I doe not mean that which you have sheed in the vvay you call justice, and though you have already destroyed many in that vvay, and thereby you have thought to have wearyed out the Saints of the most high, the vvhich you can never do, for God my God, hath other wayes decreed, and determined it.

And though you in *England* in yõur great Cities, (to wit) in *London*, *Exetor*, *Sarum* Alies *Salisbury*, *Bristol*, *Worcester*, *Norwich*, *Rocheſter*, *Canterbury*, *Linckolne*, *York*, &c. And you in the rest of your great and little Towns, I say, though you and the greatest part of your inhabitants, daylie doe despite unto the Spirit of God in man, and thus grieve the Holy one of Israel, and thereby plainlie manifest whose servants you are, for whose servants you are, him doe you obey, and so you forget, that the wages of sin is Death; I say though you forget God, yet God vvill not forget you, for he vvill revvard every man according to his vvorks.

O what then can you that are found in so great iniquitie Expect (in this the day of Gods visitation) I say what can you think of: or expect for a requital other then the heavie & dreadfull judgements of God, upon you verely I knovv not.

And as for you in *England* with the greatest part of your Inhabitants: you are poore and miserable, yea and great sinners against light, for vvhich the Lord *Iehovah*, hath yet a greater controversie with you, then ever.

Therefore consider and take this good counsell vvhich follows, vvithout going unto, your *Astrologers*, *Southsayers*, *Socerers*, or *Magitions* (*Wisemen* so accounted,) I say in stead of going unto them, goe unto God, who is light, which maketh all things, manifest, and then if you do but stand still a vvhile in Gods light; your shall see light, also you shall knovv, see and feel, that this good counsell cometh from *Iehovah*, through a poore servant of Gods; for all your good, if evill bee not all together predominate

in

in you, and deceit wholy become your Lord and Master, then that will make you run farther and farther from God, untill you periſh (mark that) as well as what followeth.

There vvill that come upon you in England of a ſudden, you that ceaſe not ſpedily from ſin; and turn not unto the living God; I ſay there vvill that come amongſt, and upon you (of a ſudden) that will amaze terrifie and confound many of the great and mighty together with many others of the Inhabitants, a little time more (in compariſon) vvill manifeſt it.

Murmur not therfore yee ſons and daughters of men, but comfort yee one another in the Lord that can: for you in *England*, knovv not as yet hovv to avoid your falling into great couſuſion, perſecution, Blood, and miſſery; *O England* thou vvith thine Inhabitants, vvilt fall together by the eares, and then yee vvill rend, tear, and devoure one another, like ſo many beaſts of prey: yee, like ſo many vvild Bores of the *Forreſt*, vvill you ſtricke at one another.

And the harmleſs and innocent ones amongſt you, you vvill cut from off the Earth, if the Lord permit, at leaſt as many of them as you judge, or think do ſtand in your vvay, ſuch vvill you banniſh, hale to priſon or othervviſe perſecute, you thinking thereby, to vveary them out that God hath already raiſed up to be Saints of the moſt high, vvho doe novv vvitneſs againſt ſuch abominations as cometh from him that delighteth to make deſolate the People of God.

And as for thee, O King of *England* thou vvilt be hardly put to it, to eſcape, for in the light of the Lord, I have ſeen them nigh thee ſeverall times, that vvill be the cauſe of thy ruine, if not thy utter deſtruction, and the time vvill come, that thou vvilt not knovv vvhat to doe, nor vvhither to goe, alſo thou ſhalt in vvords repent, and ſay that it had been better for thee that thou hadſt never been born, (thy miſſeries vvill be ſuch) then for thee to have done, and ſuffered that to be done, vvhich is already paſt.

And that vvhich thou vvilt yet farther ſuffer, and mayeſt be acceſſary to the doing off, vvill help forvvard thy miſſery and Calamnity, for many there are, that vvill be by thy conſent and permiſſion, taken avvay from the evill to come, by untimely Death, and all this vvil be for the fullfilling of Gods decree, revealed, and made manifeſt, unto mee,

But

But thy end in it O Man, is not good, the which is well known to the Almighty, and unto some of his beloved ones, who have been commanded, and required from God, to signifie the substance of these things unto thee, and unto the inhabitants of the whole Earth,

Friends, these things, have been wonderfully revealed and made manifest unto mee; from the Lord God Almighty, in so much, that I have (often times) been made to tremble before the living God, in the seeing and beholding thereof.

And Verely true it is, the Lord God Almighty is just in bringing thee, O King of *England*, with others in, over your enemies; it being according to his revealed word in and unto me; long before it came to pass.

And as true it is, that God the Lord of Hoasts, is a rewarder of every man according to his, or there workes and deeds, done in the flesh, wheither they be good or evell.

And wheither canst thou O Man, O King, flye from the presence of the Lord God Almightie, Lord of Lords, and King of Kings;

Verelie I knovv not vvheither thou canst flye from the presence of the great God, for fly whethersoever thou wilt; God will followv thee vvith his judgments, untill the measure of thine iniquities are full; This have I seen, and the mouth of the Lord hath spoken it unto me.

Forther I have (in the light of God,) seen terrible and dreadfull things that shall come upon the Earth, some of vvhich are not as yet lavvfull for me to utter, but vvhat is lavvfull and layd upon me to signifie unto thee and unto the children of men, I have and shall freely doe it (marke therefore vvhat followeth.) I have often times seen a certain number of men, nigh thee, O King of *England*, I say, I have certainly seen a number of men (nigh thee O King) severall times in consultation, counselling thee, to doe, the things that are not good; neither in the sight of God, or man (viz) consulting together, hovv they, (with thee) might rid thy Territories and Dominions (so called,) of an innocent harmeles quiet peacable people, that hurt you not, nor vvill they harm any body; Though the bloody minded of all sorts, doe goe about to make thee (O King) and others, believe, other ways of us.

But my God, vvill Ere long, revvard all such, with the evell of there ovvne doings;

For there vvill yet be greater tríbulations upon the Earth, then ever.

Alſo I have (in the light of the Lord) ſeen gréat Lìghtnings and Thunders that shall be; the tirriblenes thereof, shall make both men and beaſts affraid, inſomuch that they shall not know what to do, nor whither to goe to hìde themſelves from the preſence of the Almighty.

I have alſo ſeen other dreadful and tirrible ſights, vvhich shall be ſeen upon the Earth; ſuch thìngs when they come, as will amaze terrifie and confound many of them that believe not in the living God.

For Signes and Wonders there muſt be (for a while) that ſo the unbelievers may believe, and know, that Gods Word is true, which he hath ſpoken in theſe laſt dayes, by his Servants and Prophets;

Now in this Book is part of Englands *dome, (to come) Demonſtrated.*

Therefore do I once more according to the Requirìngs of God made manifeſt, in and unto me; beſeech you the Povvers and People of that place, not to harden your hearts any longer; leaſt more of you become as *Pharoahs*.

And do not you blind guìds of the Earth, Hiretings of any ſort, go about any longer, to make your Maſters and People believe that there are no true Prophets novv upon the Earth, for in your vvillfullneſs, darkneſs blindneſs and ígnorance of God, and of his miſteries, (Chriſt being unto you a míſterie) I ſay in your ignorance and blind Zeal, you have hitherto gon about, to make both the Povvers and People of the Earth, believe a lye, and you have inſenced both the People & Povvers of the Earth, againſt the Chìldren of Light, Servants and Prophets of God, vvhom God hath, raiſed up; to bear teſtamony unto his name and truth, as it vvas in the begining, and it vvould have been better for you, if you had not ſo doné, ſuré I am if the Teſtamony of Jeſus, be the ſpirit of Prophecy, as I both know & belíeve ít is: Then God hath many true Prophets novv upon the Earth, who have and do in Gods Name, Authority Power and Strength, Prophecy; yea, and they have foretould you, the People, Prieſts, and Powers of *England* &c. what would come upon you, part whereof ís already come to paſs, and the remainder is comming, and ſuch dare not Preach Lies in the Name of God and Chriſt, as the falſe Chriſtians, blind Guides, and Hirelings of the Earth do, vvho Preach for Híre, and Divine for Money, and ſo Ride both Povvers, and People, even to Death.

And now, had not the Lord God Almighty, given ſuch his ſervants

[illegible] ſight of things to come, they durſt

not have ſo ſpoken, and vvrote, as they have: Novv vvould the former King, Povvers, Prieſts, and People of *England*, but have believed, that vvhich vvas ſaid unto them from God, by his ſervants, vvho vvere Inabled both to ſpeak and write unto them: ſure there had been no more Innocent blood ſpilt, after the firſt War in *England* was ended, but they vvould not believe, nor take councíl of God, by hís Children, but in ſtead thereof, they (*to wit*) the greateſt and vviſeſt of them, vvould do as many Great Mighty, Wiſe, and Noble, novv do, laugh, jere, & ſcoffe at them, vvhich God had inabled, & comanded to ſpeak to them, vvho (from God) did poſitively fore-tell them, of their ruin & deſtruction, as they do of yours novv, if you repent not, and turn not unto God.

For there vvíll yet be greater trouble upon the Earth then ever vvas.

Alſo there vvill be Earth-quakes in ſome places of the World, that vvill ſvvallovv up many, if not vvhole Countries. Farther there vvill be a Nation born in a day.

Theſe thìngs hath the Almighty God given me, a perfect and clear ſight off, as íf they were already paſt: vvith many more, vvhich as yet I have no Authority nor command from on High, to publish, but this my God and Father, hath alreadỳ aſſured me, that whatſoever (of it) ſhall make for hís Glory, and for his Peoples good, he will (in his ovvn time) give me povver, and ſtrength, to declare it, and for that vvhich doth particularly con cern ſome men, I ſhall in Gods time, faithfully ſignifie it unto them.

Novv bleſſed are the Mercìfull, for they ſhall find Mercy, in the day (which is nigh at hand) when God will poure forth the Vials of hís wrath, judgment, and Indignaton, upon the diſobedient, for Gods determinaríon, is ſo to do, alſo God is ſtaining the Glory of all flesh, that ſo none may glory any more in the flesh, but ín the Lord aloan, who ìs Head over all.

Now judgment is not only begun at the Houſe of Gōd, but it is gon and going forth againſt Sathan, and his Inſtruments, every where, and all ſuch as are found in Rebellion, and Diſobedience againſt God, ſhall have no true comfort, rebellion againſt God, being as the ſin of witchcraft, I ſay for all ſuch as ſhall be found in this iniquity of rebellion againſt God, and in truth and peace-breaking, and in blood-guiltineſs, perſecution, ſin ſuperſtion & Idolitry, ſhall have but little quiet, for God hath determined vvonderfull thìngs to be.

And theſe things herein (called *Englands* dome) hath been from God often times ſignified unto me, to be that, which vvill ſurely come upon *Englands* Inhabitants, ſo ſure vvill they come, as that which is allready paſt: for none ſhall hinder, the decree of God.

Now vvhen the Lord God Almighty firſt began to open theſe things unto me, great vvere his mercies, and infinit was his loving kindnes in and unto me, inſomuch that if I had the tongue of men and Angels, I were not able to expreſs and declare it, I being but as a child, and one as vvith a ſtamering tongue, hath in the ſtrength of my God [redacted] made manifeſt vvhat God hath (at preſent) required at my hands, this being written from the requirings of God, the latter end of the yeare, 1661. I ſay, this called *Englands* dome, vvas then vvritten, but the other things vvere vvritten at other times.

Novv the mighty vvonderfull and povverfull appearances of the Lord God of Wiſdom, were ſuch in and unto me, for days and nights that had not God in his mercy and goodnes tovvards me, borne up my Spirits, I had then laid dovvn the body, for vvhen God thus opened & revealed theſe things in and unto me, and gave me thus to behold & ſee his great and Glorious preſence, I then had a cleare ſight of all theſe things herein mentioned, and then, even then, I beheld and ſavv dreadfull and terible things that the vvicked of the Earth, ſhould in a little time more be found doing of, againſt the Godly, further the Bloodſheding, miſery, Calamity and confuſion, that in the light of God I then ſavv coming, not only, in & upon poor *England*, but elſe where; vvould make the ſtouteſt Kings, Princes, Prieſts and People, of the Earth, there harts to tremble and quake, to behold and ſee it, as I have done; *And this ſound of the Spirit of God, have often paſſed through mee. O what would I do to ſave this people.*

So that through mercy I can truly ſay, & teſtifie to the vvhole world, that God is good to Iſrael, & unto them that obey him & are of a pure and upright heart, alſo that this Gods wonderfull dealings vvith me, is not for naught, for in the middeſt and deapth of all our tribulations, ſuffrings, and afflictions, that vvee the People of God, and sheepe of our Fathers paſture, may yet meet vvith all, I ſay from God, that in the hight of all our enemies fury towards us, God the Lord of Hoaſt, vvill deliver us his poor innocent, and oppreſſed ones that abide and truſt in

in him, there things hath my God opened and perfectly shevven unto me, againe and again, yea, and sealed them unto, and in me, to the end, that I should publish them, unto the sons and daughters of men, that so all the People of God, on earth, may be comforted, yee and be made to abyde stedfast and unmoveable, allvvays abounding in the vvorke, and service of God in the middest of our greatest suffrings,

And novv vvhile the vvicked doe vvalke on every side, and the vildest of men are exalted, let us the People of God, be ever more found doing our Fathers vvill one Earth, as it is in Heaven, and as much good to our enemies, as vvee can, for in our so doing, our God and Father vvill be vvell pleased vvith us, and he vvill delight himselfe in us, to the perfecting of his praise for us and by us.

And for all you Kings, Princes, Rulers, Preists, People, and Povvers of the Earth & of the Earthly mind, Flatter not your selves any longer, and suffer not your selves to be deceived and flatred withall, & fauned upon, by your high Priest & blind guids, for such doe but sevv pillows of downe under you, vvhich vvill deceive both you and them at last, I say deceive not your selves, nor them that you have povver & authority over. But turne you unto the light of God, vvhile you have a day and time, and ceace from sin, you little and lofty ones of the Earth, and do good, and be yee all found in Moderation, and in the vvorks of holines righteousnes peace and truth, for the Lords sake, other vvayes it vvil goe very hard with you all, I doe assure you.

And novv vvhosoever you be, that shall be found in the path of righteousnes peace and truth, and in vvell doing, also in moderation, it may then be trulie hoped, that such people doe knovv that the Lord God Almighty is nigh at hand to judgment for sin.

And for all you Kings, Rulers and people, that shallbe found in the exercise of the things that are good, you shall have true comfort, therein, and the tryal of your faith and patience in your so doing, vvill be of much more comfort unto you, then all your Earthly crovvns, yea then al your gold & honour that perisheth, now that true honour which cometh from above is first pure & then peaceable, it is also gentle and easy to be intreated, it is also full of love, & good vvorks, and vvhat not, that is of good and of honest report, and sure I am, that all they that live in this moderation, be they Kings, or others, they must needs knovv good from

evill

evill, and avoid the one, and love the other; And now friends did you but know who it was that came from *Bozero* with his Garments rouled in blood; sure you would tremble, for he it is that is come, and comming to judge the Earth: yea to judge both the quick and dead; or did you but consider, as well as know, that some men for sheding of innocent blood, have already payed deare; you would then cease from blood, and never do iniquity more.

Now doe you not know that blood is a crying sin, and that the cry thereof, hath often reached unto Heaven; And how God remembreth it, and that he will be avenged thereof.

Have you forgotten that God judgeth amongst the Gods, and do you not know, for what God hath cast down some, and raised up others, and how he giveth the Kingdomes of men unto whomsoever he pleaseth: and that he is no respector of persons; and will you yet go on in your sins; sure you that Rule over men, ought to be kinde, loving, mercifull, and just; I say unto you, whosoever you be, that thus hunger and thirst after innocent blood, God will give you blood to drink again, & at last bring you into confusion, woe, misery, torment, and trouble: for there is innocency in many, who thirst not after blood, and wrath in the Lamb of God (that taketh away the sins of the world) on their behalfe; and God, my God, will in a little time more manifest it, and make it apeare unto all the world.

And then you that have seen this Testimony, will say, that this was a plaine and faithfull warning, as well as a loving invitation, foresight and *provision* for the healing of the Nations, and People of the Earth, especially them of *England*.

And now I tell you in *England* &c. make what confedracies you will within your selves, & with Death, and Hell, that tends to blood, the Lord God (omnipotent, God over all) will reveale, and discover it & God in his own time, will blast you, & it, that shall be found therein Also make what conjunctions & confedracies you will, within your selves, and with other Nations (who are infatuated, as well as you, it shall all be for the fullfilling, and accomplishing of these things herein spoken off, and treated on.

Friends now learn to know that God is he, which maketh all things manifest.

Therefore

Therefore wait patiently (in God) all ye children of light, and be ſtill, and think not much any of you, at your ſufferings, for God beholdeth it, and taketh care of all you that truſt in him, For through ſuffrings muſt redemption come.

Alſo knovv if any ſhall ſay, he or they hath a Revelation or Propheſie, and commeth in the name of the Lord, and ſpeaketh falſly, the Lord God will reward ſuch, with the evil of their own doings, therefore let no man deſtroy ſuch; alſo if any man ſhall draw back, from the ſervice, of the living God; my ſoul ſaith God (through me) ſhall have no pleaſure in ſuch, let no man therefore now neglect to do the ſervice, and requirings, of God.

Friends, I ſay again, wait patiently (in God) and ſee what a fevv yeares more will bring forth, and be not impatient, but watch, and pray, (that can) and as it is ſaid before, ſo doe.

And now take no care when you, or any of you, ſhall be had before Kings, and Princes, for his name ſake, or before other Rulers, for the Lord careth for you; and remember, that it be the patient, and the meek, that do, and ſhall iuherit the Kingdome, that cannot be removed, in which Kingdome is the Crown immortall, which fadeth not away, its Gods Kingdome.

And for thou O King of England let this folowing Counſell be acceptable vnto thee (amongſt the reſt) Break thou of thy ſins by Righteouſneſs, and thine Iniquities, by showing-mercy unto the poore, if it may be a lengthening of thy tranquillitie.

But if thou ſhalt yet goe on in the fullfilling of thy luſt and in ſuffering the truly Inocent peaceable people of God, to be worrowed, bruſed, abuſed, and beaten, a while Longer, as they have bin.

As heavey a hand from the Lord God Allmighty will fall upon thee and them that cauſe ſuch Greiuious and abominable things to be don, (as hither to hath bin don and Inflicted upon Gods pore babes Lambs, and little ons) As ever fell upon King Nebuchadnezzar: Belshazzer or Darious: For Great Babelon, is ſtill in Remembrance before the Great God of heaven and Earth, whoſe reward is nye, for all There Creueltyes don unto the ſaints and people of God.

The End.